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MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

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## THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

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*I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of \_\_\_\_\_ to be applied to the Missionary purposes of said Society.*

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# THE MISSIONARY LINK

VOL. XXXIII.

FEBRUARY, 1902.

NO. 2.

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

**B**ISHOP WELLDON, at the recent Church Congress at Brighton, England, made the following remarkable statement: "Every sixth child born into the world lives in India and Ceylon. The first thing that strikes a visitor is how much Christianity is in evidence. Everywhere are Christian edifices, churches, colleges, hospitals, and homes of refuge, and devoted men and women laboring in them. Christian missionaries have no favor from the Government, but they have a fair field. The fruits of missionary labor are seen in the lives of native Christians, whose integrity and piety would shed lustre on the Church in any part of the world."

**H**E refuted the statement that there were no converts in India, by this illustration: "India has an area of 1,400,000 square miles, and it is possible to live long in one part without knowing or seeing what goes on in another. I spent 545 days in the land before I saw a snake out of captivity, and that was only once in my own garden at Simla. If any one has not seen a Christian convert in India, he has not looked in the right place."

**A** TWELVE-PAGED paper, especially designed for zenana women in Bengal, has been established under the suggestive title of "Friend of the Women in Bengal." An experienced missionary, Miss Brownlow, of Sylhet, has secured the co-operation of many zenana workers, native as well as foreign, in making this paper as great a power as are other local magazines, mentioned already in former issues of THE MISSIONARY LINK.

**D**URING the closing months of 1901, a scheme was started in England to supply copies of the Scriptures to every one of the three billion inhabitants of India who could read them. This was suggested as a fitting memorial to the Queen-Empress Victoria, and received the hearty co-operation of missionaries and Christian workers in that land.

**T**HE Rev. F. B. Meyer writes of "the marvellous movement in connection with the Mission in Egypt of the United Presbyterian Church, some five or six hundred Moslems assembling three times a week to listen to the fervent and evangelical utterances of a young Moslem, who seems to have been raised up by God to do for his fellow-religionists what no missionary of an alien race could possibly do." This is a very significant and unexpected fact.

**S**O great is the demand for girls of education and character, that one head-worker says that she has had a hundred requests from missionaries and superintendents of schools to give them trained teachers, Bible women, or matrons. Are there not educated Christian women in this land ready and eager to help provide the supply to meet this demand?



# IN EASTERN LANDS

## INDIA—JHANSI.

### FIRST SIGHT OF ZENANAS.

By Miss S. D. DOREMUS.

**A**N invitation from the Deputy Collector of Jhansi to visit his wife gave me my first personal introduction to the zenanas of this place. The official, a fine-looking, intelligent Mohammedan, speaks English with ease, and is so desirous of enlarging his vision he is planning a trip to England and America.

Passing through his study, filled with English books denoting modern culture and progress, we entered the small court which bounds the horizon of the world to his wife. We must dismiss all ideas of Oriental luxury when entering these homes of India's *Purdah* women, for everything is narrow, cramped, and comfortless.

The childless wife, arrayed in embroidered saree and tight-fitting trousers, received us with smiles, seated cross-legged on the native bed which serves as couch by night and chair by day. Rude wooden posts covered with woven native rope, and a small pillow without a case, are to be seen in the homes of rich and poor, and prove how little is necessary to satisfy the daily wants of mankind. Three or four women standing about completed the retinue of the household, all eager to see and hear, as if an outside visit was the event of their lives. Gold chains hung about the neck of the mistress of the house, gold bangles on the arm, and heavy anklets of rude workmanship around the feet, while long earrings set with jewels depended from the lobe of the ear, and four smaller ones from holes in the rim. Asking if she removed them at night she took her pillow to show she could lie down and sleep in them. Conversation was limited, but great interest was displayed in an approaching pilgrimage to Mecca, with her mother and other relatives, which was to last two years. An urgent invitation was extended to meet these relatives and see the costume worn in travel. The husband then appeared on the scene, and entered into an intelligent conversation about our country and our women, with their education and their privileges. His wife begged to know what inter-

ested us, and as we had arrived at the point where we were describing electric cars and carriages, he frankly confessed that it would be impossible to convey to her the slightest idea of what electricity meant. The thought of the immeasurable distance between her life and ours was simply overwhelming—hers one of absolute vacuity, or an horizon bounded by the idle chit-chat of the hour. Think of day after day passed without a thought beyond that of the passing moment; nothing to inspire one to noble purpose, nothing even to mark the lapse of time!

Another zenana visited within the city walls was the abode of a Marathi family, formerly living in Bombay, who, for services rendered to English refugees during the Mutiny, had received a grant of villages, which furnished a handsome income. Being Brahmins of high caste, among the household were numbered a priest and priestess, who daily officiated at the religious ceremonies. The father met us at the entrance of the house, behind which, as is the common custom, a cow was tethered. We ascended a steep, narrow stairway built in the wall, to the room of Dr. Fairbank's Pundit, through whose courtesy we had been admitted. The walls were more ornamental than many, colored in pink panels, with framed pictures of gods and goddesses, painted with Oriental delicacy and minuteness, in which the Pundit laughingly confessed he did not believe. Presently a grandmother, mother, and wife appeared with the Brahmin priestess, and a little friend of eight years, whose red mask denoted that she was betrothed, while curious neighbors filled in the doorway. The company cordially shook hands, although their strict religious observances would compel them to bathe immediately after our departure. Sweets had been provided for our entertainment, which civility obliged us to taste, but they were willing that the greater part should be taken away with us, for which the little school in our Dispensary, to which they were consigned, was devoutly thankful.

Several homes of the poorer classes bore the same general appearance, but one over the shop of a silversmith, outside the city walls, was evidently the abode of wealth. The zenana, reached by a steep flight of steps, every one of which was uncomfortably high, was open to the roof, surrounded with a parapet. The room was hung with large,

gaudy pictures of Queen Victoria, the present royal families of England and Germany, arrayed in the most glowing of colors. The mother of the house displayed enormous earrings set with pearls, two in each ear, and, like her daughter-in-law, rings on every toe, so large that the foot was raised from the ground. As the mother had been one of the patients in the Mary S. Ackerman Hoyt Hospital she was willing to receive instruction, and listened to hymns sung by Miss Roderick and an explanation of some simple religious truth.

But it is all so pitiful that one sees at a glance why a nation does not rise higher than its women. My heart was with the brilliant, cultured women in our own land; their sparkling wit in conversation was recalled to memory by these sharp contrasts, and then thoughts of the savage ancestry of our own race came sweeping over me as I sat in those barren, comfortless places—all the homes those women have ever known; and how I blessed the missionaries of the early Church for making *our* present lives possible through the elevating and permeating knowledge of our Divine Lord. How can we sit at ease in Zion, and never attempt to light the "Lamp of Life" for these ignorant souls, besotted with the deadening influence of idolatry? Come here, and see it for yourselves and if you have a true woman's heart say on your bended knees, "Who hath made us to differ?" and in very pity give of your best, to make another life possible for these poor creatures.

#### INCREASING OPPORTUNITIES.

By ALICE L. ERNST, M.D.

THE work here is increasing rapidly. The other day Harriet and I treated sixty-nine patients in the Dispensary, and the number of in-patients averages about ten. Yesterday a Mohammedan woman and her three children, all of whom had been in-patients, returned to their home completely cured. They had all had bad attacks of malarial fever, and the mother had, in addition, a severe inflammatory trouble. Their women relatives were so rejoiced over their recovery that fifteen of them wanted to come to their house at night with musical instruments, and to spend the whole night in loud demonstrations of joy. Be-

lieving that the sleepless hours passed in such a manner might undo much that had been gained at the hospital, we saw the husband, and made him promise not to permit these festivities, which promise he has kept.

Dr. Fairbank removed a large tumor from a Brahmin woman on Wednesday; she is very ill, but we are praying and hoping that this patient may recover.

Yesterday I was called to see a woman who lives about three miles from here, in a village occupied by the families of those who work in the railway workshops. There are about sixty girls in this village, none of whom are receiving any education whatever, and the neighboring women who congregated in the sick woman's chamber seemed very friendly and approachable. As I found the patient in a condition that needed careful watching and treatment, I persuaded the family to allow her to come into our Hospital, which they finally consented to do. I had her carried to my *ghari* and made her as comfortable as I could, first giving her some malted milk and stimulant. I might mention here that the patient had not previously eaten for three days, and it was well that I had the malted milk, or she might not have stood the long drive to the Hospital.

The people of India have two very bad customs in regard to sickness. When a person gets very ill, all bathing and nearly all food are prohibited. Water had not touched this woman's body for more than two months, and it will take several scrubbing in a tub before she will be clean! If we can really cure this woman, it will give us a wide entrance to the whole village. Won't you pray that great wisdom and tact be given to us in these pioneer days, and that God will bless the means used both to the bodies and the souls of these poor, ignorant, helpless women we so earnestly desire to help?

#### CHINA.—SHANGHAI.

##### THE NUN IN THE HOSPITAL.

By Dr. REIFSNYDER.

OUR Hospital year closes with this month; it will be the largest year yet for us, especially as regards in-patients. We have had some most interesting folk with us, interesting spiritually as well as physically, one of the most so being a



Buddhist nun, fifty years old. We needed help in the kitchen, and this nun has been of much assistance. Moreover, her ailments lessened perceptibly after she went to work. We are great friends. She still considers herself a patient, yet is very faithful in going to help about the meals. She looks odd with her shaven head and nun's garb, working away in this Christian institution.

If you come across any one who wants to give us something, tell that one that a tool-box would be most acceptable. Of course we have hammer, nails, hatchet, etc. But a tool-box, with a place for everything and everything in that place, would be most useful; it can be had for about ten dollars, I think. If things did not wear out! Moreover, the Chinese are very destructive. I can use tools, and so can Dr. Garner, which is a great help in telling others how to work.

#### THE INDUSTRIAL PROBLEM AND MISSIONS.

THE Industrial idea as a part of mission work is being appropriated with remarkable success. The increasing number of famine waifs left to the care of the missionaries in western India during the past year has compelled an earnest consideration of its possibilities from a practical standpoint, and in this respect the famine has brought a blessing to the surviving children.

In a recent presentation of the advantages to accrue from the establishing of Industrial Training Schools, attention was called to the following hoped-for results.

1. A death blow dealt to the Caste System.
2. Provision made for Christian converts.
3. A means furnished of elevating the depressed classes.
4. Compensation for losses and sacrifices made by converts.
5. Correction of false pride engendered by some kinds of education.
6. An important step leading toward self-support in Indian churches.

While the subject of Industrial Schools is being so freely discussed and their number is increasing, it may be well to call attention to this advice found in the *Life of Pundita Ramabai*: "Those who would suc-

cessfully solve the problem of the industrial employment of Indian Christians will be wise to take into consideration the systems of family industries indigenous to the country."

#### AN OFFICIAL TESTIMONY.

IT is refreshing to turn from the insinuations so frequent of late in the public utterances of those high in authority, that native Christians and the missionaries are a danger to the civil power, to the frank testimony in favor of missions given by the Lieutenant-Governor of New Guinea, as reprinted in *Regions Beyond*. He ventured to say that "the Government owed everything to missions,—that were it not for the little white-washed houses along the coast where the missionaries lived, the administration would have to be doubled, perhaps quadrupled. Every penny thus spent saved pounds to the administration, for the mission brought peace, law, and order."

#### A NATIVE CONVENTION.

IT is of genuine interest to know that the subjects conferred upon by the Bengali Christians at their last annual convention were as follows:

1. The spiritual condition of the Bengali Christian community, and how to improve it.
2. What can a Christian young man do for his church?
3. The Model Pastor and Model Flock.
4. The Model Home.
5. Prospects of Bengali Christian Literature.

The Rev. F. B. Meyer, who has visited India, says: "The English or the American missionary will never be able to win India for Christ; but he will win the elect spirit, the trained, educated, and Christianized native, who in his turn will win India for Christ. Everywhere I was told of men who have lost faith in their gods, who are groping after the true light, who are living pure and virtuous and peaceful lives, who seem to need only the one last pull to bring them to Christ."

## HOME NOTES.

### A VOLUNTARY COMMITTEE.

**A**LTHOUGH my stay in India has not been long, I have observed much which bears on the restricted lives of our missionaries which we might modify. If the rhyme is repeated from generation to generation ending with "All work and no play makes Jack a dull fellow," it must include every class of workers, even missionaries whose standard is not set to that of the world. Particularly does this hold true when a mission station is located in a retired spot, making lives circumscribed in every direction. Too much cannot be said of the depressing moral atmosphere by which missionaries are surrounded. The stolid apathy and ignorance of the heathen, and the very absence of the most imperative points of contact in our civilization, help to build a wall of adamant about them, which can only be scaled by superhuman faith. Conceive of such conditions day after day, and add to them the yearning desire to overcome them, and then to introduce reforms in every direction, and with it all, a sense of isolation and loneliness which induces real heart homesickness! How would all this appeal to us if it were our daughter or sister of whom we were thinking?

Just here our tender sympathy can work wonders if it find an outlet in the right direction. Why could we not have a voluntary committee of sympathy whose duties could be clearly defined? Part of them would be to write bright, spicy letters which would do a blessed work, and yet without looking for an answer to them. Such could include little friendly bits of harmless gossip about new events at home not chronicled in newspapers, reproduction of typical lectures by distinguished orators of the day, a running commentary on the attractive programs in the musical world, or even the mention of fresh games, which may truly be recreations. Photographs of some celebrated pictures which are creating a sensation could be enclosed, and many a brilliant magazine article or booklet could be mailed.

Suggestions more helpful could be followed out and studied, with the one end in view of advancing the happiness and relaxation of those on whom the running of a complex

machinery depends. The most of us cannot plan for or accomplish great reforms, but all of us can "make life less difficult for others" by these beautiful ministrations, which only need "thoughtful love, through constant watching wise." Have I said something which touches your sympathetic heart? Then begin this very hour your little service at the other end of the line, and though you may never know it in this world, be sure that the result will far outstrip your efforts and you will have a rich dividend one day.

S. D. D.

### RESPONSIBILITY.

**I**T is a serious thing to live, and few of us come to the opening of the year without regret that our opportunities and talents have not been better invested in the past. But of one thing we can be assured, that no time, thought, life, money expended in spreading the knowledge of Christ will bring aught but rejoicing when our service is over.

Daniel Webster, once asked what was the most important thought that had ever occupied his mind, made reply that it was the thought of his personal responsibility to the living God. May that same thought so take possession of our minds that we shall ask with all humility and earnestness: "What wilt thou have me to do?" and whatsoever He saith, do it.

S. C. E.

### THE LINK FOR 1902.

**I**N the absence of the Secretary on her round-the-world visitation of our Mission stations, there is every reason for expecting a large increase in the subscriptions for THE LINK. Her first letters from Jhansi, India, were contained in the January number, and these delineations of manners and customs, of experiences on the other side of the globe, will continue for a number of months. Her descriptions and suggestions will be of greatest value to every member of the Society, and to every one interested in leading Mission Bands:

In order to facilitate new subscriptions, it has been decided to reduce the price of THE MISSIONARY LINK to twenty-five cents when clubs of four or more are formed, the single

subscription remaining as before at fifty cents per annum. An increase in the list of subscribers will prove an encouragement and a stimulus to the officers, and an occasion for rejoicing as a proof of growing interest in this Union work among the readers of its monthly story.

#### THE CALENDAR.

**A**MONG the friends of the Society who are near its New York office in the Bible House, and familiar with its workings, there has been quite a demand for the new Calendar. But it is not meant merely for the missionaries, to every one of whom a copy has been mailed, or for the near-by members, but for every one who is associated with the work, from one end of our country to the other. Copies are sent by mail enclosed in a box; price, twenty-five cents. There are pictures of Hospital, Home, and Missionaries for every day in the month, and as it is a monthly Calendar, it is of equal value for March as for January, and so should be ordered in time for the first day of spring.

#### PEACE AND PRAYER.

**T**HE secret of peace is prayer. Those who think they have no time for this refuge from the frets and cares of life would do well to remember Luther's paradox, who said that when he had a specially hard day before him, he could not face it without first spending some hours in prayer. Another helpful plan would be to run through the Gospels, pencil in hand, and note the number of times our Lord escaped from the multitude in order to be alone with the Father, and how He returned refreshed and strong for the trying duties of His mission. Great doers for God have always been great pray-ers, and they have always said that the secret of their strength was in this prayerful habit. They draw from the inexhaustible fountain of God's grace, strength for all the duties and trials of life, and so they are able to go serenely and without exhaustion through the crowded calls upon their energies. He who would work well must therefore pray often; then, according to his day, so shall his strength be.—*Selected.*

#### A COMPREHENSIVE PRAYER.

**I**N connection with the Millenary of King Alfred the Great, recently celebrated in England, it is interesting to notice in his prayer, which we reprint, how deep was the consecration of this monarch who was raised up for a special work in an exceptional age.

"Lord, who has wrought all things worthy and nothing unworthy, to thee I call, whom everything loveth that can love, both those that know that they love and those who know not what they love—thou who art the Father of that Son who has awakened and yet awakens us from the sleep of our sins and warneth us that we come to thee. For every one falls who flees from thee, and every one rises who turns to thee, and every one stands who abides in thee, and he dies who altogether forsakes thee, and he quickens who comes to thee, and he lives indeed who thoroughly abides in thee. Thou who hast given us the power that we should not despond in any toil, nor in any inconvenience, as is no wonder, for thou well rulest and makest us well serve thee; thou hast loosed us from the thralldom of other creatures and always prearest eternal life for us, and prearest us for eternal life. Hear me, Lord, thy servant! Thee alone I love above all other things! Thee I seek! Thee I follow! Thee I am ready to serve! Under thy government I wish to abide, for thou alone reignest. Amen."

#### GORDON'S LAST LETTER.

**T**HERE is a deep, a pathetic interest attaching to the following extract from one of the last letters from General Gordon that reached England. Writing to his sister on March 11, 1884, General Gordon said:

"Remember, our Lord did not promise success or peace in this life. He promised tribulation; so if things do not go well after the flesh, He still is faithful. He will do all in love and mercy to me. My part is to submit to His will, however dark it may be."

Every noble life leaves the fibre of it interwoven in the works of the world.—*Ruskin.*





AN IDOL MAKER IN INDIA.

## FOR MISSION BANDS.

### CHRISTIAN ENDEAVORERS.

*By* MISS S. D. DOREMUS.

THE Sunday I passed in Bombay, among my glimpses of mission work was the never-to-be-forgotten Christian Endeavor meeting of the boys in Mrs. Hume's Orphanage. And what a pretty, attractive place they live in—once the country home of a wealthy Parsee, with grounds extensive enough to have made an ideal garden in its palmy days! The owner has given the place rent free, and has put his mother's name over the gateway, which I felt was a beautiful tribute to his love and respect for her. In a large room with lofty ceiling, over three hundred boys were seated cross-legged on the floor, listening to the weekly reports of the committees, and as they were translated to me I said to myself: "Here is practical Christianity." Many of the boys were rescued from the famine and came into the Orphanage with sad habits of neglect and suffering. So the vigilant committees took it upon themselves to bathe sixty little

fellows, and to clean regularly the nails of one hundred and sixteen. What do you think of a "Nail-cleaning Committee"? Is n't that the very best illustration of the Golden Rule? Why, I felt it would be a wonderful thing if we could adopt the plan in our own little societies at home. Then came the report of an older committee who had taught twenty-four verses of Psalm CXIX to boys who could not read, and great credit did they do their volunteer teachers by their accurate recitation. Others had read by turns to the sick boys, whose days in the Infirmary were cheered and their hearts comforted by this friendly touch of sympathy. It was all-inspiring to watch the bright faces, full of the responsibility of their duties, and the pride with which their reports were given—work done for the love of the Tender Shepherd.

At the close, the Society rose and made me an Honorary Member, which took me so by surprise I could only stammer out my pleasure and thanks, but all the same they received the little word with loud clappings

and cheers. You see I have never been made an Honorary Member of anything before, and it seemed very touching to me that the boys far across the ocean would keep my name on their roll, and think of my interest in them, even if we never met again. Don't you hope, with me, that they will grow up into fine men, who will be continuing beautiful services for others all their lives, and helping to make India in time a blessed place, where the Lord will be loved and adored?

### THE ROSE.

AN ESSAY BY A JAPANESE GIRL IN YOKOHAMA HOME.

OF all flowers, which God has created, the rose, take it all in all, is the loveliest and sweetest. It has three things in perfection: shape, color, and fragrance. There are many other flowers which are very beautiful, namely, Peony, Tulip and Chrysanthemum, but we could hardly call them "sweet," for they give no pleasant odor as roses. So indeed we call it the queen of the flowers. The rose is very common, as well as the most beautiful. For we find it wherever we go, in all countries and in all out of the way places. The Queen has it in her royal garden, but it blossoms against the wall of the poor cottager's hut. So this is what we call the universal flower.

Christ himself referred to a Rose of Sharon. Why He compared Himself to a rose? Does it not seem to you He is exalting and calling Himself after the name of a beautiful flower? He said I am lowly and meek, then why He resembles a rose? Let me tell you why He says so. Christ is the common property of all, the peasant as well as the prince, of the rich as well as the poor, of the child as well as the grown person. In this fact He compares to a Rose. He belongs to every person who dwells in North, East, South, West.

Some time ago I read a story, which relates to this subject. Several years ago there was a young man and girl, who were going soon to be married. But suddenly the fever came in that village and the girl died. The people who had expected to go to a wedding had to go to a funeral. It was very sad, and saddest of all to the young man. After his sickness was over he ordered a stone-carver to carve a beautiful Rose on the stone, and this he placed on her grave, and beneath the Rose he wrote: "She was just like this."

In like manner, when we see the Rose, let us be reminded of the Christ, and say, He was, or He is just like this, so loving, so gentle, so tender, so kind and sweet. Not only Christ, but we too may show forth our sweet odor to others by our good action or conduct.

ABA HANA.

### DINING IN CHINA.

WHEN guests arrive at a Chinese dinner, there is a constant interchange of courtesies. This is the formula usually observed at first meetings:

"Your honorable name is—?"

"My obscure patronymic is Hu. You have not honored me with yours."

"My insignificant appellation is Ma. Your palace is situated—?"

"My wretched hovel is in the Bamboo Bough Alley."

If the other man wears a mustache, a token of maturity, the next question is:

"What may be your honorable old age?"

But if the stranger is clean shaven, and therefore below forty, another formula is used.

"Alas!" he replies, "I have wasted thirty-nine years."

When the number of guests is complete, there ensues a tremendous encounter of good manners. Although the question of precedence is all settled beforehand, each man must simulate an immovable determination to accept only the lowest place until he is promoted by the host's "Friend, go up higher."

The table is already laid with an imposing show. There is the regulation number of regulation dishes, marshalled in regulation order; quaint porcelain stands filled with slices of oranges, pears, or cold goose; towers of purple quince jelly, grapes, or shredded chicken-breast; saucers of shrimps salted in their skins, and the famous eggs, preserved for years in lime and served, sliced, in beds of brown jelly. Hot wine of various brands is offered throughout, in small cups.

When all are seated and ready for the fray, the host raises his cup and says:

"Let us drink."

The guests reply:

"Thanks! Thanks!"

Then they fall to with chop-sticks, picking now from one dish, now from another, in piquant contrast of sweet, sour, and salt.—

*Selected.*

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from December 1 to December 31, 1901.

NEW HAMPSHIRE.

Nashua.—Y. W. C. Ass'n, Dr. Eva M. Locke, Treas., toward support of child in M. A. M. School, Cawnpore,	\$5 00	
Newton.—Mrs. E. R. Sawyer,	5 00	
<b>Total,</b>		\$10 00

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.; Mrs. Walter Baker Mem'l, Miss E. B. Sharp, Treas.; Miss Hope Jack, toward Miss Todd's special work, 5.00; Mr. B. C. Hardwick, 100.00, for general work; 25.00 for Miss Gardner's work. Total,	\$130 00	
Mrs. J. D. Bryant,	2 00	
Lowell.—Y. W. C. Ass'n, per Miss L. A. Bigelow, to complete payment for Bible Reader, India,	5 00	
Taunton.—Miss K. I. Sanford, for support of child, M. A. M. School, Cawnpore,	20 00	
<b>Total,</b>		\$157 00

NEW YORK.

Albany.—Albany Br., Mrs. Fred'k Townsend, Treas.,	\$286 00	
Brooklyn.—Miss E. W. Beers,	20 00	
Mrs. E. E. Robinson,	20 00	
Ellenville.—"Try, Try, Try Band," Miss M. M. Koch, Treas., for support of girl in India,	10 00	
New York City.—Union Band, Madison Sq. Ch., per Mrs. Z. S. Ely; Mrs. C. W. Parkhurst, 5.00; Mrs. C. N. Patterson, 2.00; Mrs. John Lindley, 1.00; Mrs. J. N. Thompson, 7.00; Mrs. Z. S. Ely, 50.00; for support of Niseban, M. A. M. School, Cawnpore. Total,	59 00	
A Friend, for support of "Louie" for five years in M. A. M. School, Cawnpore,	100 00	
Subscriptions to <i>Missionary Link</i> and payments for Prayer Calendars,	35 22	
Mission Band, per Miss E. Pendleton, for support of girl in M. A. M. School, Cawnpore,	17 82	
Schenectady.—A Friend,	2 00	
Utica.—Mrs. S. H. Mudge, an. contribution,	5 00	
<b>Total,</b>		\$555 04

NEW JERSEY.

Fairton.—Miss A. H. Burt, 2.00; Mrs. M. J. Sheppard, 1.00. Total,	\$3 00	
Jersey City.—Mrs. L. A. Opydke,	25 00	
Millstone.—Millstone Aux., A Friend, for hospital work,	10 00	
Montclair.—Mrs. Benj. Carter,	10 00	
Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.; Miss F. L. Smith, subs., 204.00; per Miss Abell, 10.00; Miss Avery's subs., 25.00; Woodside Zenana Band, Mrs. C. C. Hine, Pres., 21.00; "Little Messengers," Mrs. E. C. Boyd, Treas., for support of Rame Engo, 18.00. Total,	278 00	
New Brunswick.—New Brunswick Aux., Miss A. B. Cook, Treas.: For three pupils in Yokohama Home, 120.00; for bed in Jhansi Hospital one year, 25.00. Total,	145 00	
Princeton.—Princeton Br., Miss E. L. A. Brown, Treas.,	40 00	
Scotch Plains.—Miss Emilie S. Coles, to endow bed in Mary S. Ackerman Hoyt, Hospital in memory of Mrs. Maria Ackerman Hoyt,	600 00	
<b>Total,</b>		\$1,111 60

PENNSYLVANIA.

Germantown.—W. and O. Band (see items below),	\$1,000 74	
Philadelphia.—Phila. Br., Mrs. Wm. Waterall, Treas.: Quarterly salary Dr. Reifsnyder, 150.00; the Misses Leslie and Peters, 150.00; Miss Todd, 150.00; to Miss Higby, Thirra-waddy, 100.00; Agnes Hurlbut School for 1900 and 1901, 60.00. Total,	\$610 00	

Pittsburg.—Balance of Legacy from Mrs. M. A. H. Brunot, per Mr. Wm. A. Hogg, executor,	920 00	
Scranton.—Scranton Br., per Rev. Geo. L. Alrich, Grace Ch. S.-S., for Bible Reader, 60.00; King's Daughters, for Sien Ngoo, Shanghai, 20.00; Y. P. S. C. E., for Jane, Cawnpore, 5.00. Total,	85 00	
Westchester.—A Christmas Gift for the Master toward support of Satara, Cawnpore,	3 00	
<b>Total,</b>		\$2,618 74

MARYLAND.

Baltimore.—Baltimore Br., per Mrs. A. N. Bastable; Mrs. C. Weston, 5.00; Mrs. Henry Onderdonk, 15.00; Mrs. Alex. M. Carter, 5.00; Mr. A. N. Bastable, 5.00; Mrs. A. N. Bastable, 10.00; for support of Ah Woo in Bridgman Mem'l Home, Shanghai. Total,	\$40 00	
Miss Wright,	4 00	
<b>Total,</b>		\$44 00

ILLINOIS.

Chicago.—Mrs. T. B. Blackstone,	\$30 00	
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CALIFORNIA.

Mills College.—"Tolman Band" per Mrs. C. T. Mills, for M. W. Hospital.	\$50 00	
<b>Grand total,</b>		\$4,595 78

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM DECEMBER 1 TO DECEMBER 31, 1901.

Mrs. J. D. Bryant, 1.00; Mrs. C. W. Palmer, .60; Mrs. S. R. Stone, 2.00; Mrs. W. H. Halsted, .50; Rev. K. L. Rudolph, .50; Mrs. S. T. Dauchy, 1.00; Mrs. J. T. Pratt, 1.00; Miss Wright, 1.00; Mrs. T. S. Smith, .50; Mrs. W. Lathrop, 2.00; sale of Prayer Calendars, 25.12. Total,	\$35 22	
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NEW LIFE MEMBER.

Jersey City—Mrs. Lily D. Roberts. By Mrs. L. A. Opydke and the Misses Wightman.

WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

For Cawnpore:		
Mr. and Mrs. D. A. Babcock, for Lydia,	\$15 00	
Mrs. T. A. Franklin's son, for Maria,	10 00	
Tithings for Pyrai,	15 00	
Mrs. J. E. L. Davis, for Rachel Levi,	15 00	
Mrs. J. H. Moore, for Myra,	10 00	
W. H. Storrs, 100.00; Mr. and Mrs. W. G. Parke, 50.00; for Miss Dietrich. Total,	150 00	
Miss Mabel J. March, for Rebecca,	10 00	
For Calcutta:		
Germantown Friends, for Manoka,	2 00	
<b>Total,</b>		\$227 00
For China:		
A young man's tithes, for Mrs. Tsang,	\$10 00	
Mrs. R. M. Lawson, for Bible work,	40 00	
Ch. of At. Helpers Together, for Day Schools,	5 00	
Germantown Bible Class, for Bible Woman,	28 74	
Mrs. A. G. Patton, for Mrs. Tsung,	10 00	
<b>Total,</b>		93 74
For Japan:		
Scranton Willing Three, for Yamada Kaoru,	\$10 00	
Mr. and Mrs. R. M. Lawson, for Migamata Tomi,	60 00	
Mr. and Mrs. J. S. Mann, for Suzuki Iku,	60 00	
A. B. C. F. H., for Yamamoto Some,	12 00	
Chas. L. Huston, for Kasa Michi,	75 00	



Mauch Chunk Willing Ones, for Yanaka Fum,	\$12 00
Willing Hearts, Newark, for Histotsuganagi Kiku,	30 00
A. F. Huston, for Mine Yonezawa,	75 00
For His Pleasure, for Hasoya Natsu,	10 00
Unto Him (Germantown), for Harada Shobi,	10 00
Miss O. Wider, for Ish, Kawa Isa,	30 00
A. M. H., Philadelphia, for Yamanaku Yasu,	10 00
Mrs. A. G. Patton, for Miyamats Tane,	10 00
Mr. and Mrs. G. H. Weigel, for Baba Ito,	46 00
That Jesus May Reign, for Watanah Kin,	60 00
Mrs. McMurray and Bisel, for Saiki Tachiyo,	15 00
T. Edward Ross, for Inomata Hana,	15 00
Mr. and Mrs. Benj. Daniels, for Igarashi Man,	30 00
God Freely Justifies, for Kida Toyo,	5 00
John Avil, for Higuchi Fusa,	25 00
Willing Two, Stroudsburg, for Iwamoto,	2 00
Looking for Him, for Onishi Masa,	18 00
Rev. C. H. Mytinger, for Nakamura Yasu,	5 00
Mr. and Mrs. John T. Beadle, for Narusa Hibi,	30 00
Mrs. C. V. Coles, for Kamaguchi Rika,	25 00

Total, \$680 00

Grand total, \$1,000 74

RECEIPTS OF THE PHILADELPHIA BRANCH,  
DECEMBER, 1901.

From Camden Aux., per Miss K. H. Hurlbut: For Agnes Hurlbut School, Mrs. Felton, 1.20; Mrs. Whitaker, 1.20; Mrs. B. O. Titus, 1.20; Mrs. Sargent, 1.20; Mrs. J. Miller, 1.20; Miss Mary Miller, 1.20; Mrs. Sharp, 1.20; Mrs. Callahan, 1.20; Mrs. Bingham, 1.20; Miss K. H. Hurlbut, 2.20. Total,	\$13 00
Through Mrs. Wm. W. Farr: Mrs. Jas. Carstairs, 5.00; Mrs. B. F. Duntton, 3.00; Mrs. Benj. Field, 1.00; Mrs. Edmund K. Goldsborough, 5.00; Miss H. C. Bunting, 3.00; Miss Joanna Hogan, 1.00; Miss Newbold, 1.00; Mrs. Alex. P. Robinson, 1.00. Total,	20 00
Total,	\$33 00

MRS. WM. WATERALL, *Treas.*

ENDOWED BEDS IN MARY S. ACKER-  
MAN HOYT MEMORIAL HOSPITAL,  
JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.	
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.	
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.	
Mrs. Lavinia Agnes Dey,	} Anthony Dey.
Mrs. Mary B. Humphreys Dey,	
"In Memoriam"—A Sister.	
Eleanor S. Howard-Smith Memorial—Friends	
Charles M. Taintor Memorial—A Friend.	
Maria Ackerman Hoyt—Miss Emilie S. Coles.	

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

ENDOWED BEDS IN MARGARET  
WILLIAMSON HOSPITAL,  
SHANGHAI, CHINA.

ENDOWMENT, \$600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones—	} Mrs. E. Stanislaus Jones.
Mary Ogden Darrah—	
Robert and William Van Arsdale—	} Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—	
Henry Ward Beecher—	} Plymouth Foreign Missionary Society.
Ruthy B. Hutchinson—	
Mary Pruy Memorial—	} Ladies in Albany.
Samuel Oakley Vander Poel—	
Charlotte Otis Le Roy—	} Friends.
Emma W. Appleton—	
Mrs. Bela Mitchell—	} Mrs. Bela Mitchell.
The American—	
The White Memorial—	} Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—	
Druscilla Dorcas Memorial—	} A Friend in Boston.
Mrs. John D. Richardson Memorial—	
S. E. and H. P. Warner Memorial.	
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Emeline C. Buck—	
Elizabeth W. Wyckoff—	} Mr. Richard L. Wyckoff.
Elizabeth W. Clark—	
Jane Alexander Milligan—	} Mrs. John Story Gulick.
"Martha Memorial"—	
Mills Seminary—"Tolman Band,"	} California.
Maria N. Johnson—	
"In Memoriam"—	} A Sister.
Maria S. Norris—	
Mrs. Sarah Willing Spotswood Memorial—	} By her Daughters.
John B. Spotswood—	
A. B. C. Bed—	} By Friends.
Sarah A. Wakeman Memorial—	
In Memoriam—	} A Friend.
Ellen Logan Smith—	
Helen E. Brown—	} Shut-in Society.
Anna Corilla Yeomans—	
Mrs. Mary B. Humphreys Dey—	} Anthony Dey.
Mrs. Sarah Scott Humphreys—	
Olive L. Standish—	} Mrs. Olive L. Standish.
Eliza C. Temple—	
Mrs. Rebecca T. Shaw Memorial—	} Mrs. Elbridge Torrey.
Perlie Raymond—	
Mrs. Mary Elliot Young—	} Poughkeepsie Branch.
Camilla Clarke—	
Sarah White Memorial—	} Miss Mary F. Wakeman.

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ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital.

Other missionaries, Bridgman Memorial School, West Gate.

Japan:

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